

Mr
N Friend, Secy of

REASONS

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The People called QUAKERS
do not pay Tythes.

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The People called **QUAKERS**
do not pay **TYTHES**.

1. **B**ECAUSE Tythes were appointed by God, only under the *Mosaical* Law, for the Portion of the *Levites* in lieu of their Inheritance in the Land of *Canaan*, as well as for their Service in the Temple, which being long abolished and destroyed, all Obligation to pay Tythe, as of God's Appointment ceased therewith.

2. Because being a Part of the ceremonial Law, which was abrogated by our Saviour's offering himself once for all a propitiatory Sacrifice for the Sins of the whole World, to pay or receive Tythes now, is to continue that in Part, which he came to abolish.

3. Because we are of the Judgment, all compulsory Maintenance of Ministers is contrary to the Doctrine of Christ Jesus our great Lord and Law-giver, who first and above all others should be heard in this Matter, and whose Injunction we are of Opinion virtually prohibits the Practice under the Gospel, as the same is expressed in his Charge to the first Ministers thereof, *Matth. x. 8. Freely ye have received, freely give.*

4. Because we find no Precept nor Precedent in the New Testament for the receiving or paying of Tythes : But on the contrary we understand the Payment of Tythes, and all forced Maintenance of Ministers to be in direct Opposition to the Apostolical Doctrine and Practice, as the same are recorded in the sacred

Writings of that Age, and evidently appears from the following concurring Scriptures. *I*

Acts xx. 33, 34, 35. have, saith Paul, coveted no Man's Silver or Gold, or Apparel; yea, you yourselves know, that these Hands have ministered unto my Necessities, and to those that are with me. I have shewed you, that so labouring
you

you ought to support the Weak, For ye
 remember, Brethren, our La- ^{1 Thes. ii. 9.}
 bour and Travail, for labouring
 Night and Day, because we would not be
 chargeable to any of you, we preached unto
 you the Gospel of God. For we ^{2 Thes. iii.}
 behaved not ourselves disorderly ^{7, 8,}
 among you, neither did we eat
 any Man's Bread for nought, but wrought
 with Labour and Travail Night and Day,
 that we might not be chargeable to any of
 you; and again, What is my ^{1 Cor. ix.}
 Reward then? verily that when ^{18, 19.}
 I preach the Gospel, I may make
 the Gospel of Christ without Charge, that
 I abuse not my Power in the Gospel. And
 the Apostle Peter who well understood
 his great Master's Mind herein, writes
 thus to those who had been called to
 the spiritual Oversight of the Churches.
 Feed the Flock of God which is
 among you, taking the Oversight ^{1 Pet. v. 2,}
 thereof, not by Constraint, but ^{3.}
 willingly, not for filthy Lucre, but of a
 ready Mind, neither as being Lords over
 God's Heritage, but being Ensamples to the
 Flock.

5. Because by Ecclesiastical History, particularly *Selden's* History of Tythes, it appeareth that Tythes were not claimed, or paid in the *Christian* Church for the three first Centuries.

6. Because Tythes were one of the many Innovations and Impositions introduced in the Church, in the Night of gross Darknes and Apostacy from the original Purity, and as such to be rejected, withstood and testified against in the Reformation or Return from the Apostacy.

7. Because Tythes for the sole Use of the Parish-Priest obtained not till about the 13th Century, when they were appointed to be so paid by a decretal Epistle of Pope *Innocent* 3.

8. Because the Ordinance of the Pope, directing the Payment thereof, appears a plain Contradiction to the Ordinance of Jesus Christ, whose Ordinances in point of Conscience, we are bound to obey.

“ But

" But we find it is urged against us, that the Clergy do not now claim Tythe by Divine Right, but as the Provision for their Support appointed by the Laws of the Land ; that although they were formerly granted by Princes or People bigotted to *Popery*, and blinded by misguided Zeal, or paid in Compliance with the Ordinances of *Popes* or *Popish* Councils : Yet being now the Grant of the Parliament, and the Payment thereof by the Legislature ordained and made a Part of the Laws of the Land ; it is the Duty of all, as Subjects to comply therewith, and pay or set out their Tythe as the Law directs."

To this we answer, that we pay all due Respect to the Laws of the Land, and where for Conscience-sake, we cannot actively comply with the Law, we have patiently submitted to the Penalties annexed to the Non-compliance therewith : And when these Penalties become grievous, we have, with proper Respect, not thought it unreasonable or unbecoming us, to lay our suffering Case before Parliament, in order to seek Redress.

But

But this Objection appears to us more specious than solid : The National Laws in this Particular are grounded on Considerations inadmissible by us, they enforce the Payment of Tythes on the Supposition of Divine Right, as * *due to God and holy Church*, whoever therefore claims Tythe by the Laws, virtually claims them as due by Divine Right, for the Law, as far as we understand, grants them on no other Consideration; and therefore our Reasons against paying them are not invalidated by the Reasoning of such as urge the Law of the Land against us.

Yet further our Scruple is really conscientious, we think our Saviour hath utterly abolished Tythes, with the ceremonial Law to which they belonged, and hath virtually prohibited all extorted Maintenance to Gospel Ministers ; that his immediate Followers so believed and so acted is evident to us from the whole Tenor of their Writings : that his Authority in his Church is superior to every human Authority, we presume will be univer-

* Preamble to the Act 32 Hen. VII.

universally allowed ; that no Man or Body of Men as Men are infallible, is a *Protestant* Principle ; and that neither the Magistrate nor the Legislature, more than any other Men can answer for our doing or omitting, what in Conscience we believe to be our Duty.

On these clear Principles we think ourselves justified in not paying Tythes, in with-holding our active Compliance with the Laws of the Land which enjoin us to pay them, and, declining voluntary to contribute in any Way to the forced Support of Ministers : On the same Principles, we allow no Stipends for the Support of our own.

We admit the Power of the Civil Magistrate and the Obligation of human Laws their full Scope in Civil Society, as far as they regard meerly Civil Matters, and so far we pay full Submission thereto, reserving to God the Things which are God's, particularly the sole Dominion over the Conscience ; whoever will carry his Reasoning from the Force of human Laws farther than this, in our Apprehension,

hension, will extend it beyond the Limits of Scripture, of the Principles of the *Christian* Religion, and those of the Reformation.

From Scripture, where human Laws contradicted the Divine Law in the Conscience, we have sundry Instances of Divine Approbation attending the preferring of the Divine Law.

First, in the Case of *Shadrach, Meshach* and *Abednego*, who refused Compliance with the King's Decree in falling down to worship the golden Image. 2dly, Of *Daniel*, who in Disobedience to the Law of the *Medes and Persians*, with his Windows open towards *Jerusalem*, prayed and gave Thanks before his God, as he did aforetime. 3dly, In that of *Peter* and *John*, who, when commanded by the Rulers of the *Jews* to speak no more in the Name of *Jesus*, durst not yield Obedience to their Command, reasoning thus: "Whether it be right in the Sight of God to hearken unto you more than to God, judge ye." *Acts* iv. 19. On this Principle the *Christian* Martyrs sealed their

their Testimony with their Blood ; and on this Principle the *Protestant* Reformers expired in the midst of the Flames.

We trust this Objection is now fully answered on incontestible Principles, and that no injurious Insinuations can be fairly drawn from our Reasoning, as if we meant any Parallel between the Rulers of those Times, and our own : We are fully sensible of our Obligation to the present Government, for their Indulgences to us : Our Conduct bespeaks our Disposition : To Facts as the best Witnesses thereof we appeal for the Uprightness of our Intentions : To those intrusted with the Sword of Magistracy, we dare refer ourselves for a Testimony of our peaceable Demeanour and ready Obedience to the Legal Rule.

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expressed in the midst of the flames.

We trust this objection is now fully
answered on incompatible principles, and
that no religious innovations can be fairly
drawn from our Revolution, as if we
meant any rupture between the States
of those times, and our own: We are
fully sensible of our obligation to the
present Government, for their faithful-
ness to us: Our conduct respects our
Dissolution: To break as the first
basis thereof we appeal for the upright-
ness of our intentions: To the impartial
with the sword of justice, we are
entirely obedient for a testimony of our
possible dependence and return to the
peace to the Royal Authority.

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